NAVY CHAPLAINS BULLETIN

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NAVY CHAPLAINS BULLETIN

Published quarterly by the Chaplains Division, Bureau of Naval Personnel, as a source of information and inspiration to all Navy Chaplains.

Rear Admiral George A. Rosso, CHC, USN
Chief of Chaplains, Pers J
Director of Chaplains Division, Pers J1

★ ★ ★

Captain Irving W. Stultz, CHC, USN
Assistant Director, Chaplains Division, Pers J1a

★ ★ ★

Captain Francis T. O'Leary, CHC, USN
Assistant for Planning, Pers J1b

★ ★ ★

LCDR James J. Killeen, CHC, USN
Assistant for Character Education, Pers J1c/12

★ ★ ★

Commander Robert J. Schneck, CHC, USN
Head, Ecclesiastical Relations Branch, Pers J11

★ ★ ★

Captain James E. Reaves, CHC, USN
Head, Personnel Branch, Pers J12
Head, Distribution Section, Pers J121

★ ★ ★

Commander Newell D. Lindner, CHC, USNR
Head, Reserve Section, Pers J122

★ ★ ★

LCDR Richard G. Hutcheson, CHC, USN
Head, Procurement Section, Pers J123

★ ★ ★

Commander E. Vaughn Lyons, CHC, USN
Head, Logistics Branch, Pers J13

★ ★ ★

Commander Vincent J. Lonergan, CHC, USN
Head, Training Branch, Pers J14

***Address*—Chaplains Division**
Bureau of Naval Personnel
Navy Department
Washington 25, D. C.

***Phones* — OXford 4-2347 OXford 4-2348**

Chief of Chaplains
RADM G. A. Rosso

CHARITY IN CONVERSATION

In the third century, Tertullian wrote in his "Christian's Defense:" "Even when it brings some truth with it, rumor is not free from the flaw of falsehood, for it ever takes away from, adds to, and alters the truth."

Pope, in the "Temple of Flame," speaking of gossip wrote:

> "And all who told it added something new,
> And all who heard it made enlargements too;
> In every ear it spread, on every tongue it grew."

Of course the favorite pastime of most people, including chaplains, is the "bull session." What may begin as harmless chit-chat frequently ends in bitter griping or injured feelings. And what may have been a rumor expands to gossip and nurtures character assassination. St. James aptly calls the tongue a small fire, capable of burning down an entire forest. He further says: "If anyone does not offend in word, he is a perfect man." This quotation gives us a strong admonition to control the tongue: be a man. Anyone can speak uncharitably. No courage or skill is required. But to be charitable requires real know-how, real bravery. In short, it takes a real man: "a perfect man."

If we analyze closely the uncharitable talk that emanates from the innocent "bull session," do we not often discover the presence of pride or jealousy in disguise? We delight in exchanging these tidbits because we want ourselves and our listeners to believe we are better than some one else. But it is a mark of insecurity to build our reputation upon the destruction of another. Our Lord told His followers: "By this will all men know that you are my disciples, if you love one another." He expects no less from us today.

Sometimes our conversation is nothing more than an effort to break the vacuum of silence. Could anything be more foolish? For it is in silence that noble thoughts are born. The Scriptures remind us: "But let your speech be 'Yea, Yea' and 'Nay, Nay'; more than this is from the evil one."

George A. Rosso

FRONT COVER--Our cover displays four of the twelve new posters in the "Stand Watch with God" series ready for distribution to all chaplains during June. The series, done by Mr. Donald Blasingame, will be in a new size 7" x 10" for more convenient utilization.

RELIGION DOES RELATE to the MILITARY MISSION

It has been a major function of religion from time immemorial to wage war relentlessly. Some may raise eyebrows at this but Satan himself started the battle and religion has been fighting injustice, hypocrisy and evil in every form ever since. No force in Germany fought Nazism more resolutely than did religion, as embodied in Jewish, Protestant and Catholic creeds alike. No force in any country has fought Communism more determinedly than has religion--again as taught by the various churches, divided in creed, but united in opposition to the monstrosities of Communism. No individual and no agency in the world has the experience that religion has had in waging cold war and unless we recognize and make use of the contributions of religion, our efforts to combat Communism are foredoomed to failure. Nor will it do to mouth pious platitudes or pay lip service to religion in our planning and programing and then ignore religion in fact. The contributions of religion are absolutely indispensable to victory.

Religion Defines the Conflict

However, first we must understand the conflict and the warring factions. Some people may be shocked at the idea but the reason for our being at war with Communism is not obvious. Indeed, the reasons frequently given in various public pronouncements are highly questionable at best, and often enough self-contradictory. Furthermore, some people who apparently know least about why we are at war are often most vociferous and, while well-intentioned, constitute a real danger to cold war thinking. There are those, for example, who claim that we are at war for a very obvious reason, and that this reason can be reduced very simply into terms of a struggle for power. Communism today, they maintain, means nothing but naked power--political, economic, military power. Followed to its logical conclusion this line of reasoning simply avers that America's justification in fighting Communism is that America has some kind of mystical right to power which Communism has not. Many similar reasons are given in explanation of the American position in cold war. They have one thing in common--the promise of a quick and easy answer to a fantastically complex problem. Proponents of such reasoning invariably want to brush off as irrelevant what they think of as the vague, abstruse, philosophical concepts and abstract analyses of Marxism. People like Khrushchev, they insist, are not interested in these academic niceties and subtle thories. Today's Communists are men of action, builders of empires, molders of military might.

Should this kind of reasoning ever pervade our planning and programing we will not only assure our own destruction--we will deserve it. We will be making the error which is inexcusable in a military engagement--that of entering the battle culpably ignorant of the enemy. We will be attempting a solution without knowing the problem.

Superficiality is Dangerous

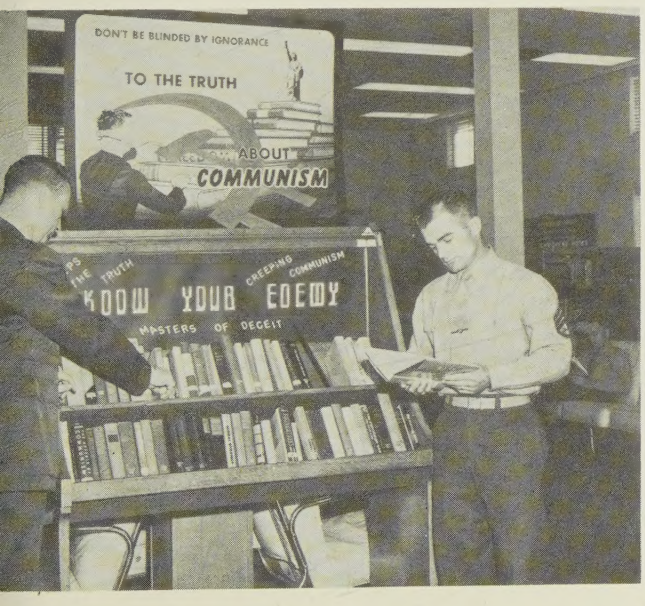
By press of business and by nature we are strongly inclined to satisfy ourselves with a highly superficial understanding of Communism, and on the strength of this to throw our energies with characteristic speed and determination into the combat. We scan headlines anxiously to learn what the Communists did while we were asleep last night, and try to guess what they might do tonight, without having the historical or philosophical understanding to put either last night's actuality or tonight's potentiality into context. Not only can we thus spend ourselves in fencing with windmills--we can play perfectly into Communist hands. Unless we develop a thorough understanding of the dynamics of this incredible ideology which now controls almost a billion people and continually relate Communist activity and propaganda to its historical and philosophical frame of reference, our planning and programing can do far more harm than good.

Our Main Concern

Let us turn now to the item of main concern--the Communist philosophy and plan can be understood only in a religious context and therefore religion alone can give us the basic reason for being at war with Communism.

This conclusion can best be introduced by a passage from the well-known work by the Overstreets: What We Must Know About Communism. "When a person has steeped himself long enough in Communist books, magazines, and pamphlets, he becomes conscious of a startling fact. Nowhere in all the interminable verbiage that purports to deal with human situations has he encountered the individual. Instead, on page after page, he has encountered the masses, the proletariat, the bourgeoise, imperialist warmonger, agents of Wall Street, hirelings of capitalism, bourgeois reformists, revisionists, renegades, witch-hunters, stool pigeons; and always and everywhere, the revolutionary vanguard, the Party. Where the single Party member is spoken of, he is rendered psychologically aseptic by having his individuality removed: he becomes a comrade or a cadre These strange figures--larger than life and empty of life--make up the cast of characters in the Communist drama of class struggle, overthrow, the dictatorship of

Taking advantage of the "Truth About Communism" display at the U. S. Naval Air Station, Memphis, Library are LCDR J. B. Sherfy, USN, and Staff Sergeant M. W. Johnson, U. S. Marine Corps.



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the proletariat, and the coming of the classless society. It is no accident that the human being in all his vital, stubborn identity is absent from the Communist writings. He has no place in these because he has no place in either the ideology or the program of Communism. The ideology is interested in man only as a member of a class; and so far as the program is concerned, the only elements worth reckoning with are those which can be manipulated en masse: these, and the leaders who will do the manipulating and the liquidating."

This point made by the Overstreets is clearly ratified by Karl Marx in the first volume of Das Kapital: "I speak of individuals insofar as they are personifications of economic categories and representatives of special classes of relations and interests."

Americans are Different

Now what do we believe in here in America? We believe in the individual. We believe passionately in the worth of the human person--the individual human being who laughs and cries and hopes and doubts--the individual who dreams his own dreams, works out his own life, goes where he will when he will, chooses his own profession or occupation, meets at will with his friends and neighbors, stands on his own legs with his head held high and says what is on his mind because he believes in himself as a human person. This is basically a religious belief. The entire stream of our constitutional tradition, the heart and soul of our American heritage with its magnificent teaching of the incalculable worth of the human persons--this is rooted in and flows directly from our belief in the Fatherhood of God and the consequent brotherhood of man. Our Declaration of Independence does not talk merely about human rights--it talks about human rights endowed by our Creator. This is no accident in our political philosophy, nor is it a mere matter of semantics. It is absolutely basic. It is the essential difference between Communism and Americanism. It is the basic reason why we are at war. And this is true whether we are Jew, Protestant, Catholic, or even atheistic. Because even the professed atheist in America is guarded by our Judaeo-Christian belief in the worth of the individual person as a creature of God. Even the individual who denies creation by God is protected by the institutions developed in our national life because of our national belief in and declaration of dependence upon God. It is no mere platitude to remind ourselves that a brotherhood of man is impossible without a common fatherhood.

Chaplain W. J. Wright, USN, examines large footprints in front of the U. S. Naval Air Station, Memphis, Library. Footprints are used to promote the "Truth about Communism" display in the library.

The Communists Speak

In the event there is still doubt, one might turn to a Communist directive, published in 1955 by the Soviet Academy of Pedagogical Science entitled Atheistic Education in the School: "The Soviet school, as an instrument for the Communist education of the rising generation, can, as a matter of principle, take no other attitude towards religion than one of irreconcilable opposition; for Communist education has as its philosophical basis Marxism, and Marxism is irreconcilably hostile to religion."

Eisenhower Answers

Contrast the above with President Eisenhower's statement concerning NATO: "Free government is based upon the theory that men are created equal. They are equal in their religious rights, in the courts of justice, before the law in every respect, without regard to their condition in life. There is a certain element in each that makes him the equal of all others... There can only be one way in which they are equal; in the possession of a soul. There are no physical indices by which this theory can be proved; but it is there, or else there is no sense in what we are trying to do in NATO, because we are trying to defend in free Government man's right to be an upright dignified human, to be the equal of all others, and that whole theory is based on religious faith because only in a religious faith do you find the conviction that man is something more than an educated mule."

This, then, is the basic contribution that religion and only religion can make to cold war--to clarify the issue at stake. We fight for the religious conception that man, the individual human person, made in the image of God, has a dignity and a value beyond measure. We fight for all that this concept implies. If we do not understand this, we understand nothing. If we pay mere lip service to this, and develop policies and programs which ignore it in fact, even though they honor it in fancy, we doom ourselves to the most tragic failure conceivable for a civilization.

Our Contribution

On the other hand, as we succeed in permeating the military establishment with this consciousness and develop the practices which it inspires and demands, we make the most important contribution that can possibly be made. We must make every reasonable effort to help every officer and man develop to the highest degree an understanding of the grave obligations we share as possessors of a political tradition rooted in a religious belief, and the practice of those virtues which alone insure fulfillment of such obligations. This can and must be done without violation of our cherished constitutional guarantees of religious freedom. It can never and must never be done coercively. But it can and must be done if we are to win the cold war and survive as a free people. And the peculiar truth is that it must be done, not because of cold war or to serve the purposes of propaganda, but because it is the most fundamental obligation attached to being a human person. This must never be forgotten.

ED NOTE: The above article is a portion of an address delivered by the Chief of Chaplains in his capacity as Chairman, Armed Forces Chaplains Board, to the Defense Collateral Planning Conference last June.

PROTESTANT RELIGIOUS EDUCATION MOVES FORWARD:

THE JACKSONVILLE MEETING

By Chaplain R. G. Hutcheson, Jr., USN

The courses and materials which make up the Unified Protestant Sunday School Curriculum for the Armed Forces are selected each year by the Religious Education Advisory Group of the Armed Forces Chaplains Board. However, the three chaplains making up this Advisory Group--one from the Staff of each of the three chiefs of chaplains--together with the Executive Secretary of the Armed Forces Chaplains Board, who is an ex officio member, rely on the expert advice of a group of top-notch civilian consultants, Christian Education authorities, representing a broad range of Protestant denominations.

This year's annual meeting of the Curriculum Consultants, held at the Naval Air Station, Jacksonville, Florida, 7 through 13 January, brought into the selection process some innovations of far-reaching importance. For the first time since the Unified Curriculum came into being back in 1952, the meeting was held aboard a major armed forces base, with opportunities provided for the consultants to visit and observe three Sunday Schools in operation, examine their facilities, and, in a series of meetings, talk with the chaplains who run the Sunday Schools, the teachers who use the materials, and the parents whose children are instructed.

The majority of the group (representing 10 different denominations) had never before had any close contact with an armed forces community, and all of them gained new insight into the problems of armed forces Sunday Schools and the conditions under which they operate. (And as a result of the efforts of Jacksonville host chaplains, they also gained a hearty appreciation of Navy hospitality.)

Selection of Curriculum for 1962-63

The major order of business was the final selection of curriculum materials for 1962-63. This process had begun many months before, when all 31 denominations belonging to the Protestant Church-Owned Publishers Association were invited to submit courses and materials for consideration.

Consultants meet with representatives of the AFCB. Here is the Youth Work Division during a busy session. From left to right: Chaplain R. G. Hutcheson, USN, Miss Ruth See (Presbyterian, U. S.), Dr. George S. Caroland (Disciples of Christ), Chaplain Roy Terry, USAF (standing), Mr. Kenneth Hall (Church of God) and Miss Margaret Hummel (United Presbyterian, U.S.A.)

Copies of all materials submitted went to the Chief Consultants for each age group (who in turn farmed them out to various sub-consultants for study in advance of the meeting) and to Washington, for study by the Chaplains of the Religious Education Advisory Group. Final choices were made at Jacksonville through committee sessions in which all available materials were discussed and possibilities narrowed down, with the chaplains of the Religious Education Advisory Group making the final choice in each case.

In addition to curriculum selection, a great deal of attention was given throughout the week to improvements in the goals, plan, and arrangement of the Unified Curriculum. This was part of a continuing process by which an effort is made to meet the needs for Christian education in the armed forces in a more adequate and effective way.

Restatement of Goal, Plan and Emphases

A re-statement of the goal, plan and emphases of the Unified Curriculum (such a statement is published each year in the introductory pages of the Prospectus) was approved after more than a year of study. The new statement, which appears for the first time in the 1961-62 Prospectus, reflects more adequately the underlying principles upon which the Unified Curriculum is based than did the older one.

Revision of Over-all Plan

This revision, also culminating a long period of study, provides for a three-year cycle of Biblical study. The former three-year cycle was based on the themes, "Jesus Christ," "The Bible" and "The Church." The Unified Curriculum has in recent years been moving steadily in the direction of more thoroughly Bible-centered materials (as have the materials of most denominations). Since the Bible is basic to the whole curriculum, it is no longer made the separate subject of one's year's study. The new thematic plan is based on the themes, "God the Father and The History of Israel" (primarily Old Testament study), "Jesus Christ" (Primarily New Testament study), and "The Church and The Christian Witness" (primarily New Testament study).

Also revised is the manner of outlining the three-year cycle in the Prospectus. Instead of the old arrangement, which outlined courses for the current year, next year, and year after next, the new layout, included for the first time in the 1961-62 Prospectus, will show the current year in the middle, with next year's curriculum on the right and last year's on the left.

Religious Education for Young Service Personnel

Special attention was given to religious education for the young serviceman. A new series of curriculum materials for Sunday School classes consisting of this group (Young Adult, ages 18-23) appears for the first time in the 1961-62 Prospectus. A series of meetings between certain consultants and chaplains of the Jacksonville area was productive of a number of ideas in the general area of Christian education for the serviceman. Also in the planning stages (separate from the Unified Curriculum but under the Religious Education

Advisory Group) is a series of correspondence courses in Biblical and religious subjects, aimed specifically at this group.

Other Problems

Study was given to certain other pressing problems, and although no new decisions were made in these areas, a working group of consultants was set up to continue the process. Special study was given to the problem of the grading of materials, in the light of continuing requests from larger Sunday Schools for closely graded materials. (The current status of this question is dicussed in the Prospectus for 1961-62.) Other items which came in for attention, formally and informally, were the need for more continuity in the format of materials, the continuing demand for more handwork materials, leadership training, and the trend toward the employment of Directors of Religious Education on large bases.

It is worthy of note that the continued improvement of the Unified Curriculum, as well as the program of Protestant Religious Education in general, is dependent upon the continued constructive criticism, ideas, and suggestions of the chaplains who use it. A long letter to the Chief of Chaplains from one Navy chaplain, critical but constructive, was considered such a cogent and well thought out discussion of certain problems that it was reproduced and distributed to all consultants and discussed in a special meeting at Jacksonville. Other criticisms and suggestions were summarized and presented by the Navy representative.

The Chief of Chaplains has no intention of ordering all Protestant Navy Sunday Schools to use the Unified Curriculum, as is done in one of the other armed forces. However, the overwhelming majority of Protestants in the Navy come from the denominations (those belonging to the Protestant Church-Owned Publishers' Association), from whose published materials the curriculum is selected, whose philosophy of religious education it represents, and, who, by making available the consultants, cooperate with the Armed Forces Chaplains Board in selecting it. Because of the nature of Navy Sunday Schools, this curriculum is considered by far the best available, and its use is strongly recommended.

Two of the 15 consultants, Miss Dolores Baker (Southern Baptist) and Miss Grace Pelon (Reformed Church in America), meet with Sunday School teachers from NAS, Jacksonville, NAS, Cecil Field and Green Cove Springs. The exchange of ideas involved the Children's Work Div.

ISLAND IN

By Chaplain N. P. Johnson, U

"Land the landing Force!" A simple command, crisply given, that sets in motion a chain of events which culminate in a Marine Expeditionary Unit's being put ashore for an exercise on the sun-drenched island of Vieques.

Excitement mounts as we await our serials to be called away. When it happens, we buckle on our gear and head for the flight deck where we embark in the impatient helicopters. The "chopper" shudders as it lifts itself from the deck. In a moment we are airborne and headed for the green hills of the not-too-distant island.

The first problem upon arrival is to locate the Battalion Command Post and then make preparations for the first night in the field. The evening meal consists of "C" rations warmed over a heat tab. Darkness descends quickly and tired bodies long for rest. It is difficult to sleep. The ground is hard. The buzz of insects bothers the tropical night. In the distance the staccato of small arms fire serves as a reminder that the aggressors are on the prowl.

In the afternoon of "D"-Plus one, the initial objectives having been seized, there is opportunity to visit the length of the lines and chat with the Marines. Only a few trees on the rugged hillsides offer a brief refuge from the hot sun. Tall grass cuts off the sea breezes and converts a simple walk into a sweating undertaking. The insects bother the tropical days as well as the nights. But morale is high, despite discomfort, and the aggressors are pushed back slowly.

Near noon on "D"-Plus-two, all elements of resistance now contained, the problem is secured. The remainder of the day is spent moving into garrison at Camp Garcia. Cold showers beckon like streams of refreshment and the grime and dust of the fields are washed away and one feels clean again. The major concern now is the religious program to be set up in garrison for the chaplain has become the Camp Chaplain. Although the facilities are limited it is possible to engage in a broader program than before.

Scheduling Divine Services for the following Sunday is the first item of business. Since there is no Catholic Chaplain with the unit, it is necessary to contact the local clergy. The three-mile ride into Isabella Segunda winds through the hills. Huts of wood and corrugated tin line the roadside. Adjacent to the town square we locate the Rectory which houses three Redemptorist priests. These are very cooperative and congenial clergymen who are more than willing to come out to the camp to say Masses for our Catholic personnel.

We next take a short ride through the dusty, twisting streets, past the old Spanish fort and up the incline called "Methodist Hill." This brings us to meet the head of the Methodist missions and we learn of their active program. Through their churches in Isabella Segunda and Esperanza they conduct a Gospel ministry; through their medical clinics they administer to the needs of the sick; through their experimental farm they teach new agricultural methods, thus making possible more productive crops, increased income and a higher standard of living; through their recreational program they apply Christian standards to entertainment and relaxation.

A visit to the Calvary Baptist Mission is equally enlightening. This mission operates a radio station which helps to implement an evangelistic effort throughout the 35 Spanish-speaking islands of the Lesser Antil-

THE SUN

les. In Isabella Segunda they have established an active Service Center for Marines coming into town on liberty.

Sunday comes and the attendance at services is good. The wooden chapel resounds to the hearty male singing of that old favorite:

"O God our help in ages past,
Our hope for years to come."

The response during this period of worship makes the efforts of preparation very worthwhile. Sunday evening will be scheduled for an informal "hymn sing" and Tuesday and Thursday evenings are announced as Bible study periods.

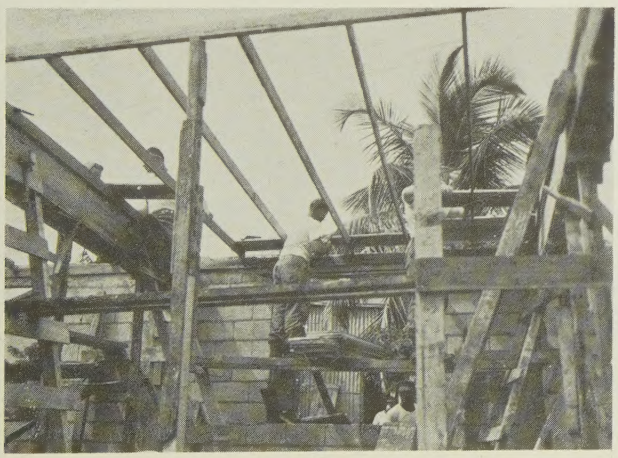
The chaplain's daily routine in camp is much as it is elsewhere in the Navy. Personal counseling consumes some of the time. Several servicemen, concerned for their loved ones back home, seek health and welfare reports through the Red Cross. A daily visit to the camp dispensary is a "must." The men appreciate the visit from the chaplain and eagerly accept the religious and devotional materials available to them.

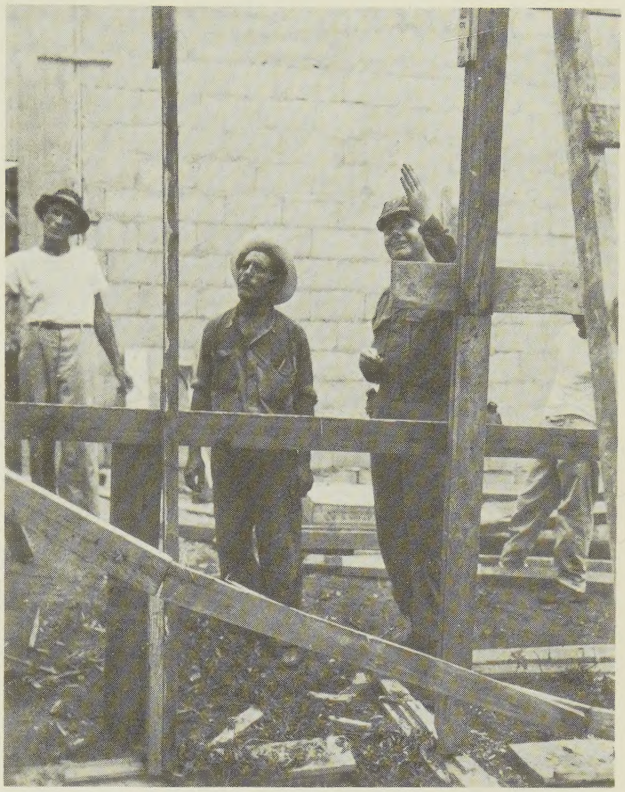
But this "Island in the Sun" is not just Camp Garcia and its activities. There are fruitful contacts to be made and challenging projects to be undertaken outside the camp. Word comes that there is a small struggling Christian group on the island that is attempting to build a church. The group needs help.

The word is passed around the camp and announcement is made at a Sunday service. The following Saturday twenty Marines and Navymen turn up to board a truck for a ride to the little mission. They turn up at 0800, on their own time, and this after a week of arduous and intensive training. This is real "People-to-People."

Although the Puerto Ricans are a bit apprehensive at first, their fears soon turn to smiles as the servicemen turn to. Don Julio Mercardo, Chairman of the mission's Building Committee, explains what needs to be done. Soon the hammers and saws are busy and slowly the form for pouring a concrete roof begins to take shape. At noon the servicemen share their box lunches with the mission people. The Reverend Eliseo Toirac, pastor of the mission, says the grace. He prays fervently in Spanish thanking God for the willingness of these military men to help and asking God's blessing on the meal. The men seem to understand despite the language difference.

By the end of the day almost three quarters of the roof is completed. The work has been hard and the





Don Julio Mercardo and Chaplain N. P. Johnson, USN, discuss what must be done in erecting a small mission chapel close to Segunda Isabella, P. R.

temperature hot but the men are looking forward to the next Saturday. And when the next Saturday comes, the men pile on the truck again. Despite the many who have gone to nearby islands on liberty, fifteen are still willing to assume the task. At the end of the second Saturday the form for the roof is completed and the bracing is in place. The roof can now be poured.

Who can measure the importance of this effort in establishing and maintaining understanding between peoples of different backgrounds? The Marines and Navy men have benefited from this interchange. The members of the little mission will never forget the help they received from unselfish Americans. "People-to-People" is not just a slogan or a program--it has been a rewarding experience.

The ships will appear above the horizon soon to take us back to the States. Our Marine Expeditionary Unit will have completed another phase of its training. In addition to being better Marines, some will be better Christians. Many will take away happy memories and pleasant satisfactions from this "Island in the Sun."

POSTGRADUATE SELECTEES 1961-1962

CDR Joseph A. Kelly	Harvard
CDR Robert W. Radcliffe	Harvard
LCDR Joseph T. Dimino	Catholic U.
LCDR Rodger F. Hill	Union
LT Carl A. Auel	Union
LT Leonard W. Dodson, Jr.	Harvard
LT Ervin D. Ingebretson	Harvard
LT William R. Samuel	Harvard

CHAPLAINS T

Chaplain Wendell R. Begg, USNR, conducts Divine Services on Sunday morning in the small, rustic Chapel of the White Mountain.

By CAPT Robert F. McComas, CHC, U

Duty for chaplains with combat-ready Marine u presents a problem for the chaplains as to how they meet the ever-present spiritual needs of personnel their dependents while at the same time preparing f maximum effectiveness in combat should their units pressed into such service in an international crisis The standard operating procedure for chaplains in t Fleet Marine Force, Pacific, spells out the chaplai duties in garrison, while embarked in a ship and in combat, and strong emphasis is placed on the right priority of training for combat readiness while in g rison.

The training of chaplains for combat readiness i the 1st Marine Division (Reinf), FMF, Camp Pendl California, begins the day they report and continues until the day they are detached.

Before a chaplain is attached to a particular uni within the Division, he is indoctrinated at Division H by the Division chaplain and his staff. This indoctr ation includes required reading about the organizati mission and training of the Division, a tour of the v ious Division unit areas to acquaint the chaplains wi their function and equipment, and a lecture by the sion Chaplain on the "Chaplain and Marine Duty."

Very Varied Program

Chaplains who have not served with Marines bef are required to audit certain phases of the Field Me cal Service School program. This program include instruction in chemical warfare agents, nuclear wea ons--effects on personnel, nuclear weapons--emer- gency care, helicopter lecture and film, camouflage concealment, basic amphibious operations, mines a booby traps, etc. They are given a chance to get in the field for conditioning marches, erection of shelt

Chaplains Donald F. Doxie, USNR (left) and Carroll R. Chambliss, USN, participate in "dry net" training during combat exercises.

NING PROGRAM
N 1st MARINE DIVISION

halves, field ration indoctrination, night training and local security, night attack, defensive tactics, and helicopter evacuation demonstrations.

Once every two months all the chaplains in the Division are brought together for instruction by staff specialists on matters which relate to the chaplain's work with the Division. These sessions have included lectures on "Communications in the Field," "The Division Training Schedule," "Intelligence Briefing," "Disciplinary Problems in the Division," "Leadership and Character Education," and "The Lay Leadership Program in the Division." From time to time the Commanding General addresses all Division chaplains on instructive topics. In addition to these training meetings, the Protestant and Catholic chaplains meet separately once a month for discussion and instruction in professional matters.

Division Chaplain's Concern

The training program for Division chaplains is also carried out by means of the Division Chaplain's monthly memoranda, which include field exercise critiques, notes on Division Chaplains meeting, and instructions regarding training and the over-all religious program. Periodic meetings are convened for Regimental chaplains for the purpose of instructing them in supervisory and leadership techniques.

The Division Chaplain, as a member of the General's Special Staff, inspects two or three units per month with regard to the Chapel and office facilities, the chapel program, methods of promoting good attendance, the Leadership and Character Education program, the Lay Leadership program, and the mount-out readiness of the chaplains.

All chaplains are required by the SOP to give top priority to field training, whether it be an hour's physical conditioning or a two-week combat-type exercise. When their units or portions thereof go into the field for training, they are expected to accompany them. Thus, chaplains participate in all phases of their units' training schedules, which might include amphibious exercises and beach landings, operations involving helicopter and fixed-wing aircraft, mountain and cold-weather training in the high Sierras at Bridgeport, Calif., and desert training at 29 Palms. Last year Chaplains W. R. Begg and G. W. Fulfer made the 150-mile march from 29 Palms to the sea.

The Umpire

In order to get maximum benefit from field training exercises, many types of problems that could involve chaplains are cranked into the Division training program. For exercises of Brigade or Division-Wing magnitude a chaplain umpire is assigned to the Exercise Control and Inspection Group. He wears a white band on his sleeve and carries a white flag and is able to inject combat problems into the exercise that involve the chaplains. This exercises the chaplains in the use of communication facilities. It forces them to get around under tactical conditions. They are required to solve supply problems, simulate ministering to casualties and burying the dead. The Brigade or Division Chaplain also exercises the unit chaplains by requiring them to handle all sorts of problems, real and simulated, generated by the progress of the battle exercise.

The 1st Marine Division is continually involved in the training of transplacement battalions for maximum combat readiness and service on Okinawa with the 3rd Marine Division. Chaplains share in this training. Chaplains are selected for these battalions from the 1st Marine Division. They are locked on to their battalion about sixty days before embarkation so they may participate in the accelerated field training which every battalion undergoes in its last six weeks at Camp Pendleton.

The goal of the chaplains training program in the 1st Marine Division is to have all chaplains highly indoctrinated and motivated, physically fit and well trained, combat packed and ready to mount-out should their Battalion Landing Teams, Regimental Landing Teams, or the whole Division be called out in the interests of our national security, or to serve the United Nations in the interests of world peace.

Chaplain David W. Plank, USN, talks with a member of the landing party during Exercise PACK MULE.

The Chief of Chaplains notes that...

More than 60 specialists representing 22 religious denominations and the Armed Services chaplaincies met in Washington late in January to constitute the Brent Conference on Church Vocations for Retiring Service Personnel. Co-sponsors of the Conference were the General Commission on Chaplains and Armed Forces Personnel and the Yokefellow Institute. The Conference was made possible through a grant from the Lilly Endowment, Inc. At the conclusion of the sessions, Dr. John Oliver Nelson of Yale Divinity School was designated as chairman of a committee to prepare a handbook of information for chaplains who will be counseling with men leaving the Armed Forces who may be interested in church jobs. This tool will help establish a communication between inquiring military persons and the churches of their preference. A leaflet will also be prepared and distributed throughout the Military Establishment calling the attention of service people to the new chapter that their lives can share in the work of the churches. These two items are awaited with great interest. Chaplain J. E. Reaves, USN, represented the Chief of Chaplains at the Conference.

Chaplain George A. Wright, USN recently received a letter of appreciation from the Governor of the Sate of California through Allen K. Jones, Director of the California Disaster Office. The Governor's thanks to Chaplain Wright were for the contributions the chaplain made during the San Diego County Defense Religious Affairs Course last August and his subsequent labors whereby 1961 will see the actual establishment of a Civil Defense Chaplain Corps in the San Diego area. This newly created organization plans to adopt the chaplains' "combat kit" as we in the Navy Chaplaincy already know it.

Late in January, Iowa State University again observed "Religion-in-Life-Week." Iowa State was one of the first non-sectarian institutions of higher education to sponsor such a week-long presentation and participation by the student body, faculty and staff has been enthusiastic and genuine. The Chief of Chaplains was honored to be the key note speaker on the opening day of the week and addressed the All-University Convocation on the subject, "Religion and International Communism."

The 12th anniversary commemorating the founding of the International Christian University in Japan will be observed in June 1961. Fifteen major Protestant denominations in North America are channeling funds toward the support of this institution. "ICU" Sunday this year will be 18 June. Further information is available from The Japan International Christian University Foundation, Inc., 475 Riverside Drive, Room 1220, New York 27, New York.

FROM THE J12 DESK:

It is absolutely imperative and to the advantage of all chaplains that the Office of the Chief of Chaplains be accurately informed regarding temporary address when a chaplain is on leave-emergency or annual. There should be no exception to this procedure.

FROM THE J13 DESK:

Change #1 to the Chaplains' Manual is currently being printed and distributed to all chaplains and to all commands having chaplains attached. This change spells out in detail the regulation of chapel funds. All chaplains should study this new section of the manual and comply with the provisions of the regulations. Local instructions on chapel funds should be cancelled or revised to conform to this change which is effective upon receipt.

The Chaplain Corps was represented on the Los Angeles KCOP Television Panel, "The Press and the Clergy," in January by Chaplain Hansel Tower. The subject was "Is Morality Old-Fashioned?"

A very successful panel presentation called "Night on the Navy" was recently held at Whiting Field, Florida. The purpose of the panel was to provide accurate answers to the many questions posed by dependents of Navy personnel. Representing the Chaplain Corps on the panel was Chaplain M. U. Ray, USN. Chaplain L. J. McDonald, USN, acted as Master of Ceremonies for the evening.

A new teaching kit has been announced by the American Bible Society, 450 Park Avenue, New York 22, New York, for immediate distribution. The kit, consisting of four color film strips is entitled, "How Our Bible Came to Us." The four sections are: "The Bible is Put Into Writing;" "The Bible Crosses Europe;" "The Bible Comes to England;" "The Bible Comes to America." With recorded narration the kit is available for $15 from the Society's headquarters.

In a citation calling attention to his leadership "in patriotic and veterans' organizations to help keep our country united and strong, and for the sake of peace," Chaplain Gilbert S. B. Darlington, USNR (Ret.), was awarded one of four annual Gold Medal Awards by the National Institute of Social Sciences. The Chaplain Corps is pleased to see its members so honored.

A new Lenten book appeared on the market this year entitled "Profiles of Passion and Power." Published by Bridgeway Press in Tokyo, the book was authored by Chaplain Withers M. Moore, USN.

Chaplain J. J. Buzek, USN, subsequent to the accident aboard USS SARATOGA (CVA 60), in a letter to the Chief of Chaplains, wrote the following: "Marshall and I were working on the redecoration of the non-denominational Ship's Chapel. When the work is completed we shall dedicate it as the Marshall E. Brenneman Memorial Chapel so that his memory may remain alive in us."

The Chaplain Corps was represented recently in a unique display of art works in the midst of Boston's busy shopping district. Contributors were several priests of the Archdiocese of Boston who exhibited their non-professional skills with works of art accomplished in off-duty hours. Chaplain J. A. Abucewicz, USN, entered his "oil on canvas" entitled "La Belle France."

The Principality of Monaco was the location of "Operation Joyeux Noel." Thirty-three officers and men from USS MASSEY (DD 778) and three officers and men from the submarine USS CORPORAL (SS 346) sang carols at various churches and along the streets and in the parks of Monte Carlo on Christmas Eve. Earlier, in the week, 24 smiling French girls from the Saint Devote Orphanage were guests aboard MASSEY for a party that made both guests and crew very happy. "Santa" was almost outshone by Princess Grace who came aboard to help "Santa" distribute gifts. Chaplain W. T. Vest, USNR, assigned to DesDiv 162, assisted MASSEY's Commanding Officer, CDR S. L. Rusk, USN, with the arrangements.

The All Faith Chapel at the U. S. Naval Hospital, Great Lakes, Illinois, was dedicated on 21 January. On the second deck of the new hospital, the 130-seat worship center becomes an integral part of this institution of healing. The Chief of Chaplains delivered the Dedicatory Address assisted during the program by Chaplains R. R. Marken, R. M. Schwyhart, C. A. Frame, E. H. Rickel, E. W. McCarthy and J. S. Jenner. A bronze plaque by the door of the chapel commemorates the event.

A THEOLOGIAN SPEAKS ABOUT MILITARY SERVICE

During a recent "Lutheran Hour Interview" cogent observations were made regarding pacifism and regarding military service. It is deemed appropriate that the dialogue between Dr. Martin Scharlemann, Professor of New Testament at Concordia Seminary, Saint Louis, Missouri and Dr. Oswald Hoffmann, Director of Public Relations for the Lutheran Church - Missouri Synod, be brought to the attention of the Bulletin's readers. We are grateful for the permission from "The Lutheran Hour" to use the following excerpts from the interview.

DR. HOFFMANN: Do you think, Dr. Scharlemann, that a Christian can serve with a good conscience in the combat units of a nation's military establishment?

DR. SCHARLEMANN: I very definitely do. To some people this is a problem, of course. However, I think it becomes a difficulty only under certain conditions - - when we forget, for example, what the function of a nation is, that each nation has its place and its function in God's providence, as St. Paul told the Athenians in Acts, Chapter 17. A nation is not just a spot on a map, not a group of people living at a certain place surrounded by certain borders and by other nations. Each nation has its own function. It is a community of people that develops its own way of life, and its military establishment exists to protect itself against other powers that threaten to destroy such a way of life.

It seems to me that this is of particular significance today when one of the very grave problems of discussion, and one of the very serious issues with which we have to wrestle, is the question of freedom.

We are confronted with a philosophy which tries to make freedom into compulsion. It perverts the human language to establish a tyranny of the total life over every individual. And under these conditions it is particularly important that men serve in the combat units of a military establishment in order to protect our notion of freedom, which is - - my opportunity to do what I ought to be doing. You see, here we have the recognition of the moral principles that underlie life together, and life under responsibility to God. And this is the very thing that's being denied; this is what's being threatened.

Therefore, a Christian can serve, not only with a good conscience, but realizing that he is contributing to the welfare and the protection of other persons like himself.

DR. HOFFMANN: I take it then that you're not a pacifist, and you don't feel that pacifism is the only form, and perhaps not an acceptable form at all, of putting Christian ethics to work in the problem of war and peace.

DR. SCHARLEMANN: Well, let me say first of all that I have every respect for a convinced pacifist. I have seen these people and have discussed this problem with them and I have learned to admire their position very much. However, I think it is basically wrongly oriented in terms of Christian ethics because it is a confusion actually of what Luther would call the two kingdoms - - the kingdom of God's left hand and the kingdom of His right hand. It is often an attempt to apply the principles of the Sermon on the Mount to that level of life which comes under God's providence rather than under His grace. After all, governments exist, as St. Paul reminds us, to preserve order. It does not bear the sword in vain, but it bears a sword. It exercises power, not only internally, but in the protection of itself against its enemies from the outside.

I might also add here that pacifism may not be a Christian point of view at all. Sometimes it has its source in a very sentimental kind of humanism rather than Christianity. In the Scripture there's a very clear distinction between the principles that apply to the area that we call God's providence or the kingdom of power and the kingdom of His grace. And as soon as people get confused on this basic issue, you have the circumstances that make pacifism possible, and even admirable, in the sense that this might be the only application of the principle of Christian ethics. This I doubt very much.

DR. HOFFMAN: You don't agree that pacifism is the most splendid example of Christian ethics. But it may be a complete misunderstanding of Christian ethics.

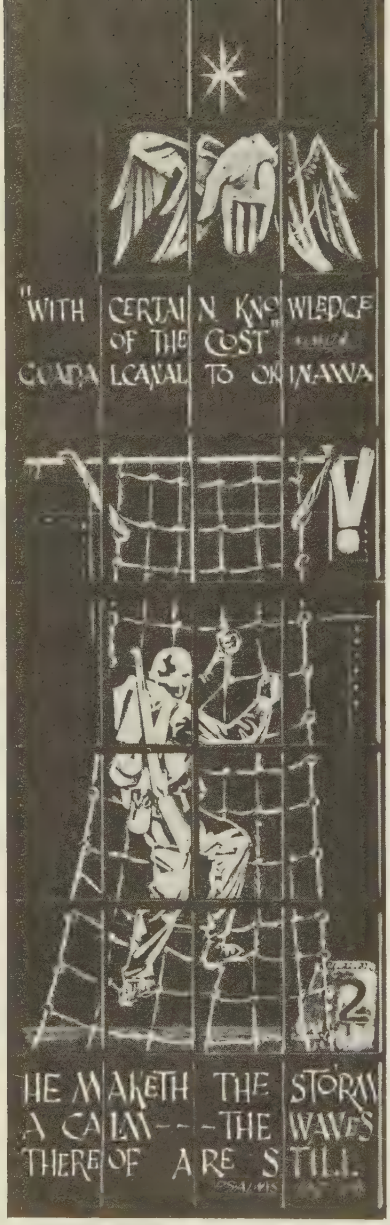
DR. SCHARLEMANN: I would agree with that. I always think of John the Baptist when the soldiers came out to him and asked what they should do. He in no way suggested that they leave their profession; in fact, he told them to go back to it, but apply the principles of a new system of ethics (or a new approach to ethics, it would be perhaps better to say) to their profession. Particularly they were not to complain about their wages (which I've always considered a very human touch), and they were not to use the instruments of force and power in any immoral way.

DR. HOFFMANN: In other words, they were to be Christians and soldiers, too. What do you think about those men who spent a good deal of time in the military service and look upon it as a waste of time? Do you have anything to say about that?

DR. SCHARLEMANN: Well, I would feel this is an entirely wrong interpretation of both the philosophy of military service and also of the opportunities that a man has while he serves. It is often forgotten that military service has a very constructive aspect, especially during times of peace. The military establishment, for example, stands between order and chaos. The forces of chaos are always threatening our society. The military establishment is one of the instruments that a nation uses to preserve order.

Now, at one time in our history in America, the military establishment preserved order in our western states. It was a matter of longitude and latitude in those days. That's not true today. Today it is a moral question. And the military establishment exists to help us to preserve order against those forces which threaten us with social chaos.

In his book "The Kingdom of God in America," Richard Niebuhr sums up popular religion in the United States like this... "A God without wrath brought men without sin into a kingdom without judgment through the ministrations of a Christ without a cross."



If present plans reach completion, an addition to the memorial window pictured here will be made to honor Navy Chaplains. The design at the top, just above Admiral Nimitz' statement, will be replaced with a scene showing a chaplain leading Marines in a pre-landing service on the fo'c'sle of a transport. The window, one of 18 to be installed in the Marine Memorial Chapel at Quantico, will be a memorial to the many chaplains who have served with the Marine Corps.

It is also proposed that another window will incorporate, above a battle scene, a picture of Marines worshipping before a small altar such as they ofttimes erected on Pacific islands during WWII.

The windows will be etched glass works of art similar to those installed in the Coast Guard Academy Chapel in New London. Each window will cost approximately $2000. To date over $26,000 has been donated or pledged for the cause. Chaplain J. H. Craven, USN, is presently overseeing the Marine Corps Memorial Chapel Window Fund at Quantico.

YOUR COLUMN IS SHOWING

I have recently read a trenchant, imaginative article written by one of our chaplains for his station paper. Its excellence illustrates both the possibilities and the perils of chaplains' columns. Much clerical writing is altitudinous, latitudinous and platitudinous. Dull sermons may be forgotten if not forgiven, but hackneyed cliche-strewn chaplains' columns are another matter. Cold print and the United States mail bestow a dubious immortality on our hasty improvisations and casual cant. On the other hand, a ship or station paper is one of the few publications which is usually read from cover to cover. All its readers are ours to inform, to influence and to guide. Its pages may offer our only chance to reach people who are untouched by the conventional ministry of religion. You will surely agree with me that the chaplain's column deserves nothing less than our best thinking and most persuasive writing.

(EDITOR'S NOTE: The above paragraph was excerpted from CINCUSNAVEUR Force Chaplain's letter of January 1961. Many chaplains can well profit from carefully observing the import of its challenge. Chaplain Glyn Jones is thanked for providing it.)

BETTER THAN A LETTER

The International Christian University Foundation in Tokyo acknowledged contributions from the Protestant Chapel Fund, NAS, Memphis, by sending to this country a Japanese Cherry Tree. Under the watchful eyes of a portion of the congregation that attended a special service to commemorate the planting, Chaplain A. R. Cook, USN, turns earth to anchor the tree. The Protestant congregation at NAS, Memphis, hopes that another tree will be forthcoming this year to provide balance at the entrance to Livermore Chapel. Chaplains J. B. Griffin, G. N. Reiff and B. N. Wallace assisted Chaplain Cook.

THE WITNESS OF THE EMPTY PAD

By Chaplain W. K. Olson, USNR

When they aren't threatening Florida or drenching New York, storms go up to the Grand Banks off Newfoundland to stay. The wind always blows there. The seas are high and menacing, and my men in their destroyer escorts, kept from sleep and constantly shaken by the motion of the ship, lurching her way through the grim sea through long 32-day patrols, used to long for a calm harbor.

You couldn't exactly call them heroes, those men of the radar picket line, because nobody was shooting at them, but just the same, I felt honored to serve them.

John was a second-class petty officer on USS PILLSBURY (DER 133), and the man I chose to be lay leader -- I was to be transferred to another ship. Next trip out the Executive Officer called him to his stateroom. "All right, he said, "you're lay leader. So lay-lead."

Just like that. John wasn't quite sure how to, but he did his best, beginning the next Sunday. A buddy of his showed up, and so did the Executive Officer. That was all. Same thing the next time, and the next.

PILLSBURY is a distinguished ship. She wears the Presidential Unit Citation for her part in the live capture of the German U-boat 505. But religious activity wasn't exactly what she was distinguished for. Especially since, on Sunday mornings, their bunks -- which the crew familiarly called "pads" - offered refuge of a sort from the storm.

One Saturday night, right before Easter, the wind and seas were worse than ever. John had to fight his way to the bridge to stand his watch. And that's the right word--fight. The mid-watch was a fight, too, and it was a great relief when, at 0400, he strapped himself in his "pad" again.

Next morning, right on schedule, the word came over the loudspeaker, "Protestant Devotions will be held on the Mess Deck at 0900."

This time, not the forlorn three, but 15 men were there.

When the men realized that John cared enough to renounce sleep that morning, they knew that whatever it was that went on Sunday mornings was important to him. Not an impressive congregation to some, but John's eyes shone when he reported it.

Every year since, when I have prepared to preach about "Christ-Arisen," I have thought of John. John--arisen. And the witness of the empty pad.

(ED Note: The above article is reprinted from the February issue of "A Mighty Fortress" by permission.)

Word has reached the Chaplains Division that a Brenneman Memorial is being established at Camp Nawakwa near Gettysburg, Pennsylvania, where Marshall Brenneman was Director from 1937-44. The camp was dear to his heart and this can be a fitting tribute to his ministry. Contributions may be sent to the Rev. John S. Bishop, Director, Camp Nawakwa, 238 Buford Avenue, Gettysburg, Pennsylvania. Marines at Parris Island have already sent contributions.

Rabbi Joseph Schecter of the Mikro Kodesh Congregation, one of the oldest Jewish Orthodox congregations in the state of Virginia, points with reverence to a passage in the beautiful Torah which he presented to the Memorial Chapel that is aboard USS FORRESTAL (CVA 59) on behalf of the Mikro Kodesh Congregation. To the rabbi's right is CDR J. M. Tully, USN, Executive Officer of FORRESTAL, who accepted the Torah for the ship's crew, and Chaplain Samuel Sobel, USN, who accompanied the rabbi aboard. The Torah, most hallowed object of the Jewish religion, has been volunteered for the ship's use during her Mediterranean deployment. The Torah is in the tradition scroll form. CDR Tully has asked Rabbi Schecter to convey the thanks of the entire ship's company to his congregation.

Congressman Henry C. Schadeberg (Republican, Wisconsin) in the center, greets an old shipmate, Chaplain Malcolm W. Graham, USNR, on the left, and meets the chaplain of USS WASP (CVS 18), Chaplain John E. Zoller, USN, on the right. Congressman Schadeberg holds a commission as a commander in the U. S. Naval Reserve Chaplain Corps and visited WASP in the company of two other members of the Congress. Chaplain Graham was aboard for two weeks of active duty for training. The congressman, in his capacity as a chaplain, delivered the evening prayer on the ship's public address system on the second of two nights at sea. Chaplain Graham knew Congressman Schadegerg when both served with Marine units in Korea. The congressman and the chaplain enjoyed the unexpected reunion.

SMILES BRIDGE THE MILES

LEFT: Mrs. Edgar P. Harris, sets up tape recorder so that her three children, Victor, age six; Steven, age two; and nine-month-old Martha, can talk to their daddy, First Class Gunner's Mate Edgar P. Harris, who is aboard the destroyer USS BRADFORD (DD 545) cruising in the Far East. Mrs. Harris tapes the children's conversations throughout the day. She might record while giving Martha a bath or while Victor is reading aloud to Steven. RIGHT: The smile on the face of Edgar P. Harris, GM1, USN, is in part provided by a chaplain and his gear. The tape recorder is speaking with the voices of his wife and their three children who mailed their recorded messages to their father 9000 miles away in the Pacific. Harris borrowed the chaplain's tape recorder to hear the messages and tape a reply. The destroyerman files all his tapes by date and, during moments of reflection, replays them. Chaplain John D. Brock, USN, received the tape recorder from the Chaplains' Service, a non-military organization, for the purpose of giving Navymen aboard BRADFORD a chance to "talk" with their families.

PROTESTANT RELIGIOUS EDUCATION CENSUS

By Chaplain R. G. Hutcheson, Jr., USN

The Navy has 140 Protestant Sunday Schools, with a total enrollment of 24,291. The great majority of children are in the kindergarten, primary, and junior age groups, but adult religious education has been found to be surprisingly healthy. Weakest spot in Protestant religious education is in the high school age group. These were among the facts revealed by the religious education census and questionnaire, submitted by all shore-based commands as of 1 Jul 1959. Information gathered, together with similar information from the other armed forces, has been extremely useful to the curriculum consultants at the meeting held at Jacksonville in January, as well as to the Religious Education Advisory Group of the Armed Forces Chaplains Board.

A number of interesting conclusions may be drawn from the information provided by the study:

1. Use of the Unified Curriculum is growing: A comparison with the last census, made on 1 Jan 1959, shows that 70.7 per cent of the Navy Sunday Schools were using the Unified Curriculum in whole or in part on 1 Jul 1960, compared with 63 per cent 18 months earlier. A further analysis of the number of pupils being taught with Unified Curriculum materials shows 63.7 per cent in July, compared with 57 per cent at the time of the earlier study.

2. Leadership Schools are being widely used: Seventy-two Sunday Schools reported conducting some sort of Leadership School within the preceding year.

3. There was a striking correlation between leadership training (Sunday Schools reporting either a continuing leadership training program or a leadership school within the past year) and use of the Unified Curriculum.

Schools reporting leadership training:

	Leadership Training	No Leadership Training
Schools using Unified Curriculum exclusively	74%	26%
Schools using Unified Curriculum partly	61%	39%
Schools using other curriculum exclusively	44%	56%

4. There were striking differences in the use of the Unified Curriculum between certain naval districts and geographical areas. In one naval district, with 12 Navy Sunday Schools, 95 per cent of the pupils were using Unified Curriculum. (This, incidentally, is a district which has had a strikingly successful regional leadership training program.) In another district, with eight navy Sunday Schools, only 15 per cent of the pupils were using the Unified Curriculum.

5. The Senior Hi age group is generally the weakest department in Navy Sunday Schools. Only 43 per cent of our Sunday Schools have Senior Hi departments, and average enrollment is only five.

6. Adult Christian education, including Communicant classes and Adult Bible classes separate from Sunday Schools, is surprisingly strong. In the reporting shore commands, there were a total of 247 such classes, with an enrollment of 4524.

OUR DIASPORA

Have you ever wondered where your confreres are serving? We all know the whereabouts of a few friends but what about the Corps dispersion throughout the Naval Establishment? The following tabulation will help each chaplain to understand the "big" picture in general terms. It is to be remembered that the numbers have been rounded and that the billet structure for the Chaplain Corps is an everchanging denominator that affects assignments.

Sea Billets--(All ships, major staffs, circuit riders, construction battalions and deployed FMF units.)

Atlantic	130
Pacific	155
Total	285

Overseas Billets--(Navy and Marine Corps)

Atlantic	30
Pacific	60
Total	90

Shore Billets--(Navy, Marine Corps, Coast Guard and Merchant Marine)

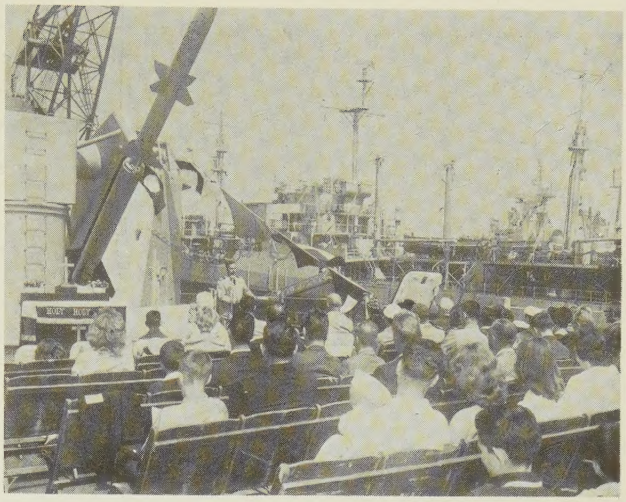
East Coast	205	
Midwest	45	
West Coats	110	Coast
Total	360	

Gray Area Billets--(U. S. Based FMF units)

Total	55

Miscellaneous Billets--(Chaplains in training in postgraduate training, in transit and as patients in hospitals)

Total	30



"Family Sunday" services are growing in frequency, popularity and effectiveness. In the photo above a part of a congregation of over 300 worshippers is seen aboard USS PROVIDENCE (CLG 6) participating in a service conducted on the last Sunday prior to the ship's deployment to the Far East. The crew expressed appreciation that members could worship with families aboard PROVIDENCE and in the Navy atmosphere. Marking a departure for an extended cruise with such spiritual observance is commendable. Guest chaplain for the service was Chaplain John H. Shilling, USN, shown at the pulpit. The ship's chaplain, Chaplain R. E. Anderson, USN, was the liturgist.

Necrology

During the early morning hours of 23 Jan 1961, a tragic engineroom fire aboard USS SARATOGA (CVA-60), claimed the life of Chaplain Marshall E. Brenneman, USN. The chaplain was one of four officers and three enlisted men who were asphyxiated by heavy smoke and fumes from the engineering casualty located near their sleeping compartments.

Chaplain Brenneman entered our Corps in August 1944 and served faithfully in many billets. At sea he served in the USS FREMONT, USS SPOKANE, USS COLUMBUS and USS SARATOGA. Overseas he saw duty with PT Boat Squadron 17, at the Naval Ammunition Depot at Sangley Point, Philippine Islands, and at the Naval Air Station, Coco Sola, C. Z. Ashore the chaplain served at the Marine Corps Air Station, Quantico, the United States Naval Academy at Annapolis and at the Marine Corps Recruit Depot in Parris Island, S. C.

Funeral services were conducted from St. Paul's Lutheran Church, Carlisle, Pa., on 31 January. Dr. Dwight F. Putman, President of the Central Pennsylvania Synod of the United Lutheran Church, of which Chaplain Brenneman was a member, delivered the sermon. He was assisted during the service by the pastor of the church, Chaplain Elmer P. Truchses, USNR, and Chaplain Ross H. Trower, USN. Interment was in Westminster Cemetery, Carlisle. Eight chaplains of the many who attended acted as honorary pallbearers.

Chaplain Brenneman is survived by his wife, Florence, and two sons, Robert and Thomas. To his loved ones the Chaplain Corps extends heartfelt sympathy and tenders its prayers that God will grant consolation, strength and hope. May they be reassured by the knowledge that Marshall is regarded as an exemplar of dedication and faith.

The following tribute was composed by Chaplain Walter Mahler, USN, and sent to the Chief of Chaplains shortly after the tragic accident.

STAFF OFFICER

Call the roll!
I shall not answer.
Cold I lie upon a deck of steel.
My uniform stained with oil,
My hand outstretched to help.

What was I, a chaplain, doing here?
What better pulpit could I grace,
At what more lovely altar could I stand,
What better sermon could I preach than
To lie cold upon a deck of steel,
My uniform stained with oil,
My hand outstretched to help?

CREDO

I believe in America

Because in it we are free—free to choose
our government, to speak our minds, to
observe our different religions;

Because we are generous with our freedom—
we share our rights with those who
disagree with us;

Because we hate no people and covet no
people's land;

Because we are blessed with a natural and
varied abundance;

Because we set no limit to a man's achievement:
in mine, factory, field, or service in
business or the arts, an able man, regardless
of class or creed, can realize his ambition;

Because we have great dreams—and because we
have the opportunity to make those dreams
come true.

Wendell Willkie

(The above quotation is from Mr. Willkie's book, "One World," published by Simon & Schuster, Inc., 1943.)